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WEEKLY REVIEW.

—The *Indian Mirror* says that 'the detestable charge of mediocrity which caused some agitation among the Brahmo community recently' has been contradicted by the Brahmo missionaries in their organ, the *Dharma Tatwa*.

—The *Times of India* referring to some rules for the collection of revenue which have been some time enforced in this Presidency, though only lately published, says :

"Under these rules, if the ryot does not come up to the mark with his rent he is served with a notice for which he is charged eight annas and one rupee for the larger amounts. But this is a trifle compared with the measure that is meted out to wretched defaulters, who under these thumbscrew rules, are charged a penalty at the rate of nearly cent per cent per annum from the time the instalment is due until it is paid. But on these terms they have only one month's grace and at the end of that period they are liable to have their little farm sold by auction."

Those who are acquainted with the Deccan know that in most parts of it, hard cash is a rare commodity. Every few days there is a fair held in some village, to which the people of half a dozen neighbouring villages resort, and barter one thing for another; receiving payment for what they sell in kind. Almost all the business is done without money. It is often a very difficult thing for the peasant proprietor to get rupees; he has to get them from the Marwadi and pay dearly for them. But the revenue officer wants money and not grain. Now we agree with our contemporary that these rules are excessively stringent and oppressive. Interest at the rate of half a pie per rupee per day, is about eight per cent a month. To be one month in arrears, is to forfeit the whole of your property, to be stripped of your patrimony and sent forth with your family as vagabonds in the world. What a terrible crime this being in arrears must be! Is it one the Government is never guilty of? Are its servants never made to wait a month for their pay? It is well known that many Railway employes are frequently kept months in arrears.

—Should Government resolve that deportation is the most eligible disposition to make of European vagrants, they will never want vagrants to deport. *Kala pani* may be a terror to Natives, but it is certainly none to Europeans in India. Europeans who are about to give way to the temptations of loafing, to give to the winds the responsibility to work and be respectable, are not likely to be any the more repelled by the vista of misery opening before them if its termination is to be the privilege of proceeding at the expense of the State to some other clime. There are many respectable and well-behaved men who would be glad to be deported from India, who would remember with gratitude the kindness of the Government that should give them a free passage. But this privilege is to be reserved, say

rather some would wish it to be, for loafers. In most civilized countries vagrancy is forbidden and should be so here: those who are not able to live without working, are able to work, and are unwilling to work, should be made to work and to pay for their own support, and should be cut off from the drink that tends to unfit them for working. The whole thing is in a nutshell; perhaps that is it what makes it so difficult for some to see it.

We have received the Report of the Bombay Branch of the Chr. Ver. Education Society, relating chiefly to the Training Institution at Ahmednuggur, of which J. S. Haig, Esq., is Principal. We had occasion last November to notice the successful working of this valuable institution. About 40 young men have already gone forth as teachers, and here is testimony from various sources showing that they do justice to their training and are most efficient. We make the following extract from this Report :

"The students are instructed and provided with books and lodgings at the expense of the Society; but, save in a very few instances, they do not depend upon it for their support. Parties sending students are expected to provide them with food and clothing during the period of their studies. The Normal School is available for young men from all Protestant Missions; and although its value must be first appreciated in its own immediate neighbourhood, its constitution and character are such as will cause its influence to radiate in all directions, until it affects every part of the Marathi country. The course of instruction which it may be necessary to vary slightly from year to year, to suit the capacities of the students, is conducted entirely in the Vernacular. The Society does not under-rate education given through the English language; it is highly desirable for all who can obtain it, but these can only be the favoured classes. The intellectual and moral elevation of the masses is likely to be accomplished only through the medium of their own language."

A full report of the work done is supplied by Mr. Haig, and the report of an examining Committee is given, for the details of which we must refer to the Report itself. There are now 44 students. The list of subjects seems to include every thing necessary to fit them for the work. The new buildings for the Institution are approaching completion. A Grant-in-aid has been made by Government; and friends have contributed liberally.

The Committee also draw attention to the Publication Department of the Society, carried on through the instrumentality of the Bombay Tract and Book Society. The School-books thus published are used in the schools of twenty Missionary Societies in different parts of India. We cannot here do better than extract what is said on this subject by the Rev. Narayan Sheshadri, in the last Report of the Bombay Tract and Book Society :

"I need not say how delighted we have been with the improved English Series of the Christian Vernacular Society. I feel that nothing

more sound and more healthy can be placed in the hands of the young in this country. We have lessons in the series on Religion, Morals, Science, and Literature placed before the young in the very best and most adapted form. The series can be used without the help even of a living teacher. I think if there be such a thing as national education in India, no other series is better or so well adapted to lead the national mind out of its erroneous habits contracted for ages from a false philosophy, false religion, false science, and false morality.

"Is the note of alarm sometimes raised by the friends of true civilization, enlightenment and religion against the secularizing tendency engendered by the establishment of our universities? Well, let the heads of our mission schools and colleges see that the series of the Christian Vernacular Society, especially prepared for India, be thoroughly taught from beginning to end in all their classes, and I am sure they need not be afraid of any secularizing tendency or of any 'examining system' so largely used of late. It is a matter of regret and surprise that the series should not be used in all mission schools and institutions. I believe that, by the blessing of God, this series in conjunction with the word of God, is destined to overthrow the systems of error and delusion that have had sway over the hearts and consciences of men in this country for thousands of years, and to raise in their stead the system of religion which has God for its author, truth for its matter, and salvation for its end."

THE Report of the Am. Meth. Episcopal Mission in Northern India for 1868, announces a considerable increase in the number of converts. The church-members have risen from 338 to 377; the probationers from 212 to 288; (the last being communicants as well as the former); making an increase of 115; total 665. There is an increase of Rs. 13,061 in the contributions acknowledged, but the greater part of this was in the form of grants-in-aid. There are 90 schools with 4,000 scholars, of whom 600 are women and girls. Among the Urdu books published in the year, were a Life of Wesley, and Wesley's Christian Perfection; also, a Roman-Urdu monthly newspaper. A translation of Dr. Murray Mitchell's Letters to Indian Youth is in the Press. We notice that stringent resolutions against the use of spirituous liquors and tobacco in the Native churches, were adopted.—We have marked some passages of this Report for insertion elsewhere.

WE have been favored with the Report for 1868 of the Belgaum Mission of the London M. Society. The Mission is under the care of the Rev. Messrs. Beynon, Wareham and Smith. There are two Native ordained Pastors, and five Native preachers. 18 adults were baptized during the year. The Church-members are 58. The Report says :

"That interesting class which every year is greatly augmented, the educated natives, whose intellectual faculties have been roused and cultivated, while their spiritual powers have been suffered to lie dormant and neglected, appear to be drifting from their old moorings of polytheism and pantheism into the wide and cheerless sea of Deism. To them the lowliness, the humility, and

the self-sacrificing spirit demanded by the Gospel seem to be particularly distasteful; the offence of the cross is to them a stumbling-block they cannot surmount, and prevents them from cordially examining the claims of Christianity to be the only means whereby salvation may be obtained."

It is chiefly in the villages that converts were gathered last year:

"For years we have laboured in breaking up the fallow ground, then followed years of sowing, and now, during the year that has gone, we have gathered the first-fruits only, we trust, of a large harvest of immortal souls into the bosom of the Church. Much persecution has followed those who have made a profession of faith in the Lord Jesus. Personal property in the shape of ricks, growing crops, and grass, has been burnt, cut, and stolen. Coldness and aversion on the part of former friends and companions have come upon them, but none of these things move them. We have received and baptized in all, during the year, twenty-five persons, eighteen adults and seven children; of these, fourteen were Lingawunts [worshippers of the Linga] two, Simpies [tailor caste], one a Maratha and eight Tamulians. One Lingawunt, a woman, having embraced Christianity, her heathen husband has repudiated and refused to support her, solely on the ground of her changing her religion; she is willing to live with him, but he refuses to receive her. All other methods having failed, she is now seeking by process of law her rights as a wife, through the Converts' Re-marriage Act of 1866; by which Act the Judge is empowered to grant a divorce, should the repudiation and desertion be solely on the ground of the plaintiff becoming a Christian. There are several other candidates for baptism, whom we hope to receive during the year."

THE following is from a letter lately received from the Rev. Narayan Sheshadri, Jaulna:

"I have of late been introducing two adults into the Christian Church by baptism. They have been inquirers for a long time, and though convinced of the absurdity of idolatry and truth of Christianity, yet the fear of man and loss of some worldly good prevented them for a long time from making a public profession of their faith in Christ Jesus as their only Saviour and Lord. Our poor people are still exposed to a good deal of annoyance and in some cases to petty persecutions. The Patils who seem to exercise almost boundless power over the poor, get dreadfully vexed with those who embrace Christianity. And we need not be astonished at this. As heathen, Patils can get them to do anything they please. For instance, a Government Sipai comes in, enquires after the Patil, and if there be any fears with regard to his demands, these poor people have received general instructions to say that 'the Patil has gone to such and such a village on some urgent business,' while he may be in his gahli, or fortress, or in his garden; but when they embrace Christianity, they cannot be got to practise such deceptions, and accomplish such iniquitous ends. Hence the opposition of Patils and Patwadis is very much of the same kind as that of Brahmins."

MISS PAGE, formerly in charge of a Young Ladies' Institution in Poona, is well known to many in Western India, and highly esteemed. She has been for some years connected with the Royal Victoria Patriotic Asylum at Wandsworth. The following extract from a letter received from her some months ago, may be interesting to some:

"Various circumstances will compel me to give up this Asylum on Midsummer next. I intend, D. V., to take a house at Wimboldon, the next parish to this, a beautiful, very healthy spot. I want the care of one or two children from India or elsewhere. I have hardly thought about terms yet, but I mean that they shall be moderate and inclusive. No bills sent, no extras, but for medical care and travelling if required. About 70 or 80 Rupees a month to include everything I suppose. Should you hear of any children wanting a home, please remember me. I will take them from infancy, will keep boys till ten; I can promise a happy comfortable home, healthful care and a

good useful education founded on Protestant and Bible principles. I should not object to Native, Parsee or Jewish girls—if parents of such wished to send them to England for education."

WE regret to learn that Dr. Gray, Medical Missionary connected with the Rajpootana Mission, has been obliged by ill-health to leave for Calcutta and England.

As understood in this country, one of the chief objects of religion is to provide men with amusement. A considerable portion of our population have been this week abandoning themselves to the wildest buffoonery, the rest looking on and enjoying it; and all in the name of religion. It has been the Mohurram week; a festival commemorative of the death of two Mohammedan saint-soldiers, and which one would consequently expect to be characterized by sorrow and mourning. Imitation tombs are indeed erected here and there all over the island; but no more extravagant buffoonery was ever enacted at any penny theatre than that which has been going on day and night about these taboots. Men and boys with their naked bodies painted yellow and black from head to foot, in supposed imitation of tigers, with long tails carried by a helper behind, and doing their best to act as they imagine tigers would act in the same circumstances; three or four men associated together for the representation of an elephant or bear; multitudes of others tricked out with tinsel most ridiculously, with paper swords in their hands; women in the disguise of men, &c. &c. All this is religion. A most astonishing thing is that the entire community are required to sacrifice their sleep for the amusement of these buffoons. All night long the streets are as though the city had just been taken by storm; hordes of men and boys rush with torches and tom-toms through the streets, yelling at the top of their voices, apparently as much at liberty to make hideous noises as they would be in a desert. Many of the performers are under the influence of bhang, and just on the verge of madness.

A correspondent of the *Bombay Gazette* endeavours to grapple in poetry with the noises of Bombay:

"But night wakes up a more insensate crew;
Harsh native noises, rising far and near,
Wild, senseless, brutal, piercing through and through,
Grate o'er the nerves and irritate the ear,
With strident clamour, such as Bedlam knew
Ere science brought in Love to banish Fear;
Until, triumphant, wide-spread Up roar flies,
Fills all the earth and over-runs the skies."

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HETEROGENY.

THE following paragraph is from *Scientific Opinion* of March 3:

"It may be as well to state, for the benefit of those of our readers who have not gone into this question, what the doctrine of heterogeny involves, and on what arguments it is based. If we lay aside an infusion of organic matter (of hay for example), we find in the course of a few days that a pellicle or scum forms on the surface, and that in this there are developed multitudes of low forms of life, such as bacteria, vibriones, &c. The philosopher asks, Whence come these? and to this question he receives two replies. The panspermists say the atmosphere is charged with the germs of organized beings, and when these fall into certain infusions they find there the conditions necessary to their existence, and they are then developed. That is the orthodox view. On

the other hand, M. Pouchet's followers, the leaders of the heterogeny school, assert (1) that the air does not contain these germs, and (2) that the new organisms are developed from the molecules of the decomposing organic matter, or, in other words, are formed by spontaneous generation. This is the heterodox opinion, the truth of which M. Pannetier tries to demonstrate. In order to support the theory of heterogeny, then, one of two things is required. (1) It is necessary to prove that the air does not contain these myriads of germs, or (2) that when the air has been so acted on as to destroy the vitality of these supposed germs, generation of animal or vegetable forms takes place."

The journal from which we have quoted this, thinks this doctrine of spontaneous generation is entitled to some regard. We should not be surprised if it should attain a measure of currency. There is a certain class of mind that finds particular pleasure in running tilt against the opinions that are most universally held among men, and that is much more attracted by novelty than governed by time-honored truth. And in this doctrine of heterogeny there is much that is startling.

If a man were to spring into being from a stone, it would be sufficiently miraculous. Almost all recorded miracles would have to yield the palm to a transformation so stupendous. Now man is a being fearfully and wonderfully made; but so also is the microscopic creature developed in water by vegetable infusion. It is a creature with nerves and muscles and appetites and faculties, with a marvellous organism controlled by a sensorium, with a will, with a power to master and devour and assimilate objects external to it; a creature as different from a particle of unorganized matter as it is possible to conceive of. Surely it were nothing less than a miracle for such a living entity to start from a dead inorganic particle. Whence came all these wonderful properties? where were all these phenomena of life before? what is the *fons et origo* of this sentient, willing, energetic little creature? The heterogenists tell us that it is without father or mother; without any author of its being; it grew, without being planted, sprang into life of itself without having been generated; it was spontaneously generated, created by itself, though before it was created, it was of course non-existent. According to this extraordinary theory, there is much more of the supernatural round about us than there is of the natural. Creation is going on all the time.

The progress of modern discovery tends much more, in our opinion, to show the almost universal diffusion of living though latent germs, waiting the necessary conditions for their development into living organisms.

There is one grand, fundamental, all-satisfying explanation of all the marvels of life. There may be intermediate explanations, perceived or unperceived; but deepest of all, there is the all-comprehending truth, Of Him, through Him and to Him are all things.

CHRISTIAN-PERFECTION.—V.

(Conclusion.)

Junior. Is there not ground for believing that Christians are embarrassed and thwarted in their consideration of this subject by a wrong apprehension of the divine method of sanctification? If I am right in my judgment of the matter, we are sanctified, as we are justified, by faith; in other words, we become united to Christ and continue so

by faith. He that hath the Son hath life. He is the vine and we are the branches, and we have just to abide in him and receive of his fulness, even grace for grace. He is made of God unto us wisdom, righteousness, sanctification, redemption. In what sense is he made wisdom unto us? His wisdom becomes available to us, not as supplemental to our own, but as supplanting it. His justifying righteousness is in like manner available. Not otherwise is he made sanctification to us. The word redemption probably looks forward to the time when we shall have a body like unto his glorious body, though I hesitate to give it too strictly a future signification. The mode of expression teaches us to look upon the blessings mentioned, not merely as gifts receivable from Christ, but as receivable in him; abiding in him we obtain them. We are complete in him. He that has Christ has righteousness in Christ, according to his faith; and he that has Christ has sanctification in him, according to his faith. But sanctification is conformity to the will of God; it is a condition of our affections, it is a manner of life. The only way in which Christ is made unto us sanctification, is through the appropriation of faith; as the sap conveys the qualities of the vine to the branches. Now it is Christ in his totality who is made unto us sanctification; it seems to follow inevitably that perfect sanctification is available for us, in the measure of our faith.

Senior. It is very true that Christ is not divided; he is not made to us a half sanctification; all things pertaining to life and godliness are given us in him; and it is by faith that these become available. Looking at the matter abstractly, it seems to be quite Scriptural to say that perfection is ours in Christ. The passage that you have quoted is a very important one. It is only as Christ is made unto us wisdom and righteousness that he is made unto us sanctification. For me to believe is Christ, says Paul elsewhere; to follow the Greek more closely, Christ is life to me. Again, I am crucified with Christ; nevertheless, I live; yet not I, but Christ liveth in me. We must get immersed into Christ and keep so; he is to be the very fountain of our being. This is our perfection that we abide in him and he in us. There is to be an electric current of his grace (speaking figuratively) ever keeping us in communication with him; when that communication is perfect we are perfect; when it is interrupted or feeble, we are not perfect.

Junior. This is intelligible, and seems to be a correct statement of the matter.

Senior. I think this way of putting it would be found helpful to many. I fear, however, that some err by separating the wisdom from the sanctification. When we come to Christ we have our minds filled with the accumulated rubbish of years, I may say of ages, for we have taken over bodily the heritage of those who were before us. Much of this rubbish is labelled 'wisdom' and deemed so precious that we have let it into our very life as it were. A thousand ideas about religion, duty, honor, are distributed through the chambers of the mind. When we come to Christ we find ourselves constrained to sacrifice a certain number of these; we flatter ourselves that the rest are all right. But as we walk with Christ, we find ourselves under the necessity of discarding more and more of these reputed treasures; but here is always a mighty tendency to cling

to as many as possible, and a strong indisposition even to bring them into court. If the mind were brought to Christ as a *tabula rasa*, it would be a very simple thing to take him for our wisdom. But very different is the case. By the very law of our mind it takes some time to see all the bearings of a truth; as one who goes with a torch into a cell does not immediately see all that is hidden there.

Junior. What do you wish to establish by this? That sanctification must be gradual because the communication of wisdom must be? Let us not forget the divine power of the Holy Spirit.

Senior. Peter, in his first Epistle, referring to that very power, regards those who are born again as necessarily babes; needing the sincere milk of the word that they may grow thereby. I admit that this growth will be rapid according to our faith.

Junior. Well, let us covet earnestly the best gifts. Let us believe that God is able and willing to do exceeding abundantly above all that we can ask or think. That Christ is made unto us not only wisdom and righteousness but sanctification and redemption, and that it is only unbelief that can cut us off from the fulness that is in him. Let us abide in him and he in us, and let us be strong in faith giving glory to God. This is the victory which overcometh the world even our faith; ours; may ours be such.

Senior. And may the wisdom of Christ guard us against the imagination which simulates faith: may our faith be not in what Christ has wrought in us, but in Christ our life. And let us go on unto perfection.

CHRIST'S VERITIES,

OR

THE "VERILY VERILYS" OF OUR LORD.—XXIV.

"VERILY, I say unto you, Among them that are born of women, there hath not risen a greater than John the Baptist; notwithstanding, he that is least in the kingdom of heaven is greater than he" Matt. xi. 11.

As one star differeth from another star in glory, so prophet differeth from prophet in respect to the fulness of the revelation made to them and through them. Some had but a single message to deliver, delivered it and their lives with it, and a few words contain their record in the Bible; others fill 60 chapters with their prophecies. In admiring the grace bestowed upon them, the measure of the Spirit vouchsafed, we pass from one to another, till we come to him who actually looked upon the Messiah, touched his sacred person, conversed with him, baptized him. What kings and prophets had desired to see and died without the sight of, he saw. He stood where Moses and Elijah had desired to stand; Moses who was with God in the mount, Elijah who was caught up to heaven in a chariot of fire, these were not so highly privileged as John the Baptist, who saw God manifest in the flesh. After our mental vision has got a little used to the contemplation of this lofty and heaven-lit pinnacle of privilege, let us endeavour to comprehend the fact that he that is least in the kingdom of heaven is greater than he; that this dispensation of ours begins where the other ends. As Joel had predicted: "I will pour out my Spirit upon all flesh; your sons and your daughters shall prophesy; upon the servants and upon the handmaids in those days will I pour out my Spirit." The very Spirit that gave the ancient prophets all that distinguished them from others, should be

poured out upon all classes, even upon the least in the kingdom of heaven.

Accordingly the humblest believer has in these days a fulness of knowledge concerning the suffering and risen and glorified Saviour, concerning the way of salvation, the relation of faith and works, the method of sanctification, the waking with God, the church of the living God, our oneness in Christ and with Christ, the meaning of all Scripture, the world to come, the New Jerusalem, &c. &c., immeasurably beyond anything that was revealed to the Old Testament prophets. The sermon that seems to many in these days stale, flat and unprofitable, would have overwhelmed with wonder and filled with questions the minds of the most highly favored of ancient prophets.

The privileges of this dispensation are to be estimated not by the actual experiences of those called Christians, for these are limited by their want of faith, but by the promises, declarations and invitations of the word of God. We find them in that Magna Charta, the prayer of Christ contained in John XVII; we find them in the closing conversations of Christ with his disciples; in the Acts of the Apostles which describe the Spirit of glory and of God that rested on the first disciples; in the epistles; in the epistles to the seven Churches; in the account of the New Jerusalem. For no one can compare the description of the New Jerusalem which cometh down from God out of heaven, having the glory of God, and a light like unto a stone most precious, with the promises and invitations of Rev. II. and III, without perceiving that the privileges and glorious distinctions of the New Jerusalem, are now potentially ours. We are joint-heirs with Christ; all things are ours; all things pertaining to life and godliness.

The 3rd chapter of 2nd Corinthians is full of instruction, and well calculated to give us an exalted idea of what is placed within our reach by the death and resurrection of Christ. 'For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.' We all; even the least in the kingdom of heaven; according to our faith.

The believer enters into the greatness which Christ has purchased for him, by giving up all futile and fatuous thoughts of his own greatness and goodness; by recognizing his own utter demeritoriousness; his moral and spiritual beggarliness. But what shall he do for strength and wisdom and righteousness? Christ becomes to him everything. The mighty chasm that separated his polluted soul from God, is bridged over by Christ; in Christ all the fulness of the Godhead, all treasures of wisdom and knowledge and power and holiness become his. Christ is his life; for he is dead and his life is hid with Christ in God; not I, but Christ liveth in me. Invested with Christ's own worthiness and loveliness, he draws nigh to the Father, and all the Father's love to Christ becomes his. He endues the whole armour of God, and overcomes not such enemies as were vanquished (partly, briefly,) by Alexander, Caesar and Napoleon, not armies of mere flesh and blood, but the god of this world; overcomes him where he is enthroned, in the heart of un-

belief; quenches all those fiery darts whereby he would persuade the young soldier that he has no part or lot in Christ, that God hears not his prayer, that sin is invincible, that the wrath of man is unendurable, that faith is mere imagination, that the kingdom of heaven is only so much tinted vapor hanging unreally in the beams of a setting sun. He learns to say, I can do all things through Christ who strengtheneth me, and who will never leave me nor forsake me. I can win victories that the great men of earth never dreamed of winning,—over unbelief, evil habit, evil desire, selfishness, over prosperity and adversity, over the smiles and the frowns of men, over privation and affluence. I can not merely defend myself from the armies of the enemy, I can make successful assaults upon their camp, and carry off captives. The overthrow and destruction of all those hosts in the great day of the Lord God Almighty, shall be accomplished by the same Word that is now with me. By that same Word shall the new heavens and the new earth appear, wherein dwelleth righteousness.

NOTES FROM AN INTERLEAVED BIBLE.

PSALM CIX. 4. My adversaries: lit. Satans; they are satanical towards me. Same word radically in v. 6.

7-20. This is not merely a prayer; it is a prayer written; written for instruction, didactic; for the influencing of man rather than God. All Scripture is profitable for doctrine, for reproof, for correction, for instruction in righteousness. It is written and published, and the adversaries on whom these judgments are invoked are made acquainted with the prayer. It is calculated to admonish them of their danger in assaulting the people of God; these may be defenceless as far as earthly help is concerned, but God will avenge (vindicate) them and that speedily. The two witnesses 'have power to smite the earth with all plagues, as often as they will'; and history is full of the story of these plagues which have been sent upon the world because of the world's opposition to God's witnesses. Christians are indeed taught to pray for those who despitefully use them, the nature of this dispensation favoring it. But the simple fact that they commit themselves to Him that judgeth righteously, makes it certain that judgment will come upon their enemies who harden their hearts in the day of repentance.

7. Let his prayer become sin: it is not improbable that the sanhedrim convened in the house of Caiaphas to try Jesus the night he was betrayed, opened their proceedings with prayer. They persuaded themselves that they were serving God in putting to death this disturber of the peace. And so ever since, persecutors have made their appeal to God; their prayer and the prayer of the righteous have gone up together, and the judgment of God proclaims which is acceptable and which is sinful.

16. In praying for their chastisement he was praying for the deliverance of the poor and needy, the innocent and oppressed.

25. They shake their heads: what kind of a Messiah is this? they said of Jesus of Nazareth.

28. Bless thou: when the king shall sit on the throne of his glory, he shall say to his own, Come, ye blessed of my Father. When he shall appear then we shall be manifested as his. Is the Psalmist to wait 30 centuries for the fulfilment of his prayer? Well, he has an earnest; the first fruits; and the life of faith is of highest importance in the formation of Christian character.

CX. What can the rationalist make of such a Psalm as this? Who is this unknown Lord who is to sit at the right hand of Jehovah while Jehovah subdues his enemies? Who is to reign in Zion? Who is also a priest for ever, not Aaronic, but strange to the Jewish dispensation? Here we have a miracle of inspiration; a Rosetta stone, the successive inscriptions of which are separated the first from the second, and the second from the third by 1,000 years; an enigma, a dark utterance of God, which the world was allowed 2,000 years to solve and could not, and

which was then solved by the Holy Spirit in the Epistle to the Hebrews. There were miracles wrought for those who were present in certain definite times and places; but these are available for men of all generations.

[Our arithmetic was sadly at fault in a note on Psalm cv. An omitted cypher reduced 36,000 years to 3,600.]

Correspondence.

To the Editor of the "Bombay Guardian."

DEAR SIR,—I wish to ask your opinion as to the qualifications necessary to a missionary, especially in India. In last week's "Guardian" in reference to a clergyman having taken much trouble to set on foot amusements for workmen, you intimated that as there are always plenty of other people who are ready to do this kind of good, a minister of God should spend his time otherwise. Without questioning the judiciousness of your remarks I wish to know whether it is really necessary in order to be a good missionary, to be an enthusiast. I know there are some men who seem to leave the world entirely, and to devote their whole energies to propagating the gospel, and these demand our highest respect, but is it right to try to restrict the office to these men only? Is it not the case that in very many instances the missionary who has left the world yet makes a new worldly home in his missionary sphere, so that his whole thoughts are not really devoted to God's service, but instead, partly or chiefly to his mission? And may not this partly account for the fact that missionaries are so often, or at least are so often regarded as narrow and unfit to influence expanded minds.

I am not blaming the men: if there is a fault, it is rather that of a system than of the individual. Surely all cannot attain to the same spirituality. Some men's minds are coarser or naturally less able continuously to contemplate divine things than others. But, notwithstanding, they may be earnest disciples of Christ and holy in their lives; and yet in our modern system of missions, I think, they consider it necessary to renounce interest in events going on in the world which do not bear directly upon their profession, however important to the race or interesting to the individual these may be and in their place to have petty interests. In ordinary life we do not talk medicine to doctors nor law to lawyers, but rather avoid these subjects; and yet when in company with a missionary there is I believe commonly a feeling that he will not care to converse upon subjects that do not bear in some way upon his work. Do not our minds require change of thought and friction with others in order to become or to remain powerful; and is it not a pity that missionaries should be denied this in a great measure when few have greater need than they of vigorous judgment and breadth of view? I believe these remarks to be also applicable to ordinary clergymen, but, for reasons which do not now concern me, in a much less degree than to missionaries.

The upshot of my meaning is this. To become a missionary must a man be persuaded that he must devote himself to the work to the exclusion of all else; or can a man be fit for the office and likely to be useful, who feels that though he desires to do his best, and and give up what may impede his efforts, yet cannot trust himself to be exiled from the world of human thought and human interests?

In ordinary business of life, it is considered deleterious to a man's capacity for work to have to keep on at the same pursuit for more than a certain time together. Thus persons who employ manual labourers are now generally agreed that overtime, i.e. working time beyond the usual working hours, is bad and expensive, because the labourer works less willingly and well on the following day. Perhaps I am wrong in supposing that missionaries are generally overtaxed, but most working men know that change of work is as good as play.

I am,

Yours truly,

P.

[We shall perhaps reply to our correspondent's question next week.—ED. B. G.]

MISSION WORK IN INDIA.

MY DEAR EDITOR,—I am much pleased at seeing special reference to Mission Work in India appearing in your columns of late, for I think we cannot too clearly understand the principles of

that work nor too fully investigate the basis on which they rest. And now particularly when we find such a theory put forth as that by Mr. Miller in his second paper in the *Family Treasury* for February, we cannot have too distinctly set before our minds the grounds upon which we base our hopes of the evangelisation of this country and the assurance that those grounds are just and Scriptural. I have also with much satisfaction observed in your issue of the 3rd instant a very sensible and many critique of the paper just alluded to. "Omega" has, I believe, very successfully disposed of Mr. Miller's assertions that English Mission Institutes and the exclusive use of the English language are the only hopeful means of bringing about the conversion of India to Christianity. It is to me indeed marvellous that any man who has read the Acts of the Apostles and has cast but the slightest glance over the Indian Mission field could for a moment entertain such a view, much less have the hardihood to give it to the press.

So far as I understand him, the Madras Educationalist wants two sets of Missionaries, each working in a separate and distinct sphere. The one set are to train the pupils of the great Institutes in *morality*, and thus create a huge moral mountain (p. 91, para 2), to which, he is assured, the nation will flow in ceaseless streams and fall prostrate before it. The other set are to take their stand by this mountain and speak to it, atom by atom, the "simple Gospel" in the language in which it learned to become moral and in no other. In this way we are to have the millions of India, first in a corporate and national aspect, and next individually, brought to the acceptance of Gospel truth. It would not do first to make and commission a few disciples, and afterwards through them to convert the world, but we must first make the world tolerably good, and then make a few disciples out of it. This plan, I fancy, has at least the recommendation of novelty.

But what strikes me as being particularly curious is this. The first set of Missionaries are not expected to speak the "simple Gospel" to their pupils, but leave this work to the second set. Why are they not expected to do this? If they be men of the character demanded, namely, "men of spirituality and devotion," how could they refrain from telling their pupils the grand truths of the "simple Gospel"? And if they do speak some of these truths, as in virtue of their ordination vows and as a consequence of their having themselves embraced them they must, where is the need of a second band? If a school Missionary recites to this class this verse of Scripture,—"God so loved the world that he gave His only begotten Son that whosoever believeth on Him might not perish but have everlasting life," and a simple-gospel-preaching Missionary recites the same verse to the same individuals out of a class, on what are we to ground our hopes of fruit in the latter case whilst we can hope for nothing in the former? Is it because the Holy Spirit is not expected to bless Scripture truth from the lips of a "teacher," while He is certain to bless it when spoken by a preacher? Or is it because in the former case He makes it "effectual unto" *morality only*, while in the latter He carries the operation the whole way right through "unto salvation"? Should either of these solutions be the correct one, Mr. Miller has been making a machine to demolish every Mission Institute in the land.

But if it is intended that only morality is to be taught in these Institutes, and if it is true of them that they "look largely in a different direction" from the "gathering of souls and the setting up of a visible church," then, I ask, where is the great necessity of calling them Christian Institutes at all, or even using in them the Christian Scriptures? Plato taught very good morality; so does Baboo Chunder Sen at the present day; so does the Government School books all over the country. For the mere purpose of teaching morality, therefore, or even of "raising up a class of men in whom the needed moral ideas are in some degree planted and the moral nature in some degree awakened," but who still "need the awakening touch of the Spirit," I fail to see the church's duty to furnish men and money on such an extensive scale, or a Christian Minister's to leave his own people and endure the hardness of Indian life.

From the former part of "Omega's" long letter I was convinced he was an out-and-out anti-educationalist, and he laid his arguments so broad

and deep and scriptural that I was sorry to see him afterwards attempting to drive himself out of his entrenchments by the merest assumptions. To first call in all available Bible aid to establish the propriety of a certain plan of procedure, to the exclusion of all others, and afterwards to accept the views of a few common men as sufficient to justify the adoption and the carrying out of a different plan, is scarcely strict logic; it is hardly even sufficiently respectful to the Book of Inspiration. If the universal practice of Christ and of all his apostles and of the hundreds of private missionaries of those days, who had received the Spirit of wisdom at the very fountain head, tells emphatically against the system of evangelising by means of merely "moral" or other theologico-secular Institutions, and if this universal practice was deemed and found amply sufficient for carrying out God's purposes of mercy to both Jew and Gentile, and was the only one hinted at in the great Missionary Commission, "Go ye into all the world and preach the Gospel to every creature," does it not seem somewhat self-conceited in us, mere common men and much more likely to err in this respect than those who lived with Jesus and received the special gift of the Holy Ghost, to institute at other practice and say it is but one of the halves of the pair of scissors which is to cut the Gordian knot of the world's sin? Paul used for this purpose the *two edged sword*, which is the Word of God, and he knew of no other weapon.

"Omega" says it is "*absurd in the highest degree to marshal one agency against another and contrast them.*" Why, it was just by doing this in his appeal to the history of Missions in India that "Omega" pronounced Mr. Miller's theory untenable! But why is it "absurd" to compare these two agencies? They cannot be called the self-same thing, and how other than by comparison shall we know their relative merits and efficiency? Indeed this is hardly the right way to put it, for the *preaching* agency must be ever taken as the standard, and every other mode compared with it.

In commendation of these English Institutes we are often led to believe that they are "equipped and carried on by men who have their Master's interests at heart," and if they are not so, that they are not calculated to effect much good. Now let me ask what this equipment means? Is it that all the teachers "have their (the) Master's interests at heart"? Setting aside the directing missionary or missionaries, and perhaps in some cases also the head teacher, how many Christian teachers are there in any given Institute? Are the majority not pure heathen? and what have they to do to declare the counsels of God? It is often said that these institutes, although they have not much fruit to show, yet do a great deal of latent good. Very possibly; but good that is *always* latent is not of much value, and I fancy a considerable amount of this kind of good may be associated with our Institutes. For the mere sake of obtaining information regarding the high class educational system of Christianising India in general I propose to ask the following questions:—

1. In all the Christian Protestant Institutions in India, how many baptized Christian teachers are there, and how many heathen?

2. How many persons have been baptised during the last 5 years, whose conversion and baptism would not, so far as can be seen, have taken place, had there been no such Institutes in the country; and of these baptised in consequence of their connection with the Institute, how many have become pastors, how many teachers, and how many reprobates?

3. In any given Institute how much stress is to be laid upon purely secular instruction, as Mathematics, Grammar, &c. as an evangelising agent, and what proportion does such instruction bear to the entire lessons of the school?

4. Is there anything peculiar in the idea of such Institutes in virtue of which we are necessitated to believe that conversion to God must follow the instructions given in them? How much of them is of divine appointment and how much of human?

5. At home we are not accustomed to look to educational seminaries, no matter how theological, for the conversion of the youth sent to them. What reason, then, have we to expect that from less theological teaching and infinitely less spiritual influence, a greater amount of spiritual good will result in India than in England?

6. Until India has become, nominally at least, a Christian country and willing to support its own Christian seminaries, or until Government

elevates them on a silver pedestal, what are the chances of Mission Institutions "taking the highest position in the land as educational establishments?"

GRATE.

MY DEAR SIR,—Thinking it might be of interest to many of your readers I enclose the translation of a piece of information on the cure of Hydrophobia, which I found to-day in a German Newspaper.

Yours very truly,

C. S.

"The Moniteur publishes the following cure adopted by Dr. Buisson in cases of Hydrophobia. This physician when treating a woman who was taken with this terrible disease, brought a small wound on his finger in contact with her saliva. Nine days afterwards, he suddenly felt all the symptoms of Hydrophobia, i. e. a great pain in the throat and the eyes, aversion against all liquids, the desire to bite, the accumulation of saliva in the mouth, &c. He had himself at once brought into a steam bath, when, soon after the temperature had reached 52 Centigrade (115 degrees Fahrenheit) all the above mentioned symptoms disappeared. He was perfectly cured.

Dr. Buisson is said to have, since that time, cured above 80 persons from hydrophobia in the same way. It is clear that the effect of the steam bath is by far surer if this is used as a preservative. As soon as a person is bitten by a mad dog, he ought to take a Russian steam-bath at once and repeat it once a day for a whole week. The temperature of the bath is to be quickly brought to 57 Centigrade, and then slowly raised up to 63."

Epitome of News.

SATURDAY, APRIL 17, 1869.

—*Bombay Gazette*: "It is said to be contemplated to have a British Resident at Herat, and that the post will be filled by Major Pollock, Commissioner at Peshawur. The Ameer, it is added, has consented to the arrangement."

—*Overland Mail*: The French army contingent has been fixed at 100,000 men.

The new Constitution of Spain is under consideration by the Cortes. It is proposed that the Government should be a Monarchy, and that there be two Chambers—a Senate and a Congress.

Terrific snow-storms are reported from Canada, with loss of life.

Mr. Rosbuck has received a testimonial of 3000*l.* from his admirers at Sheffield.

The strike among the Preston cotton operatives is extending.

The Oldham members have been declared duly elected.

Mr. Froude has been installed Rector of St. Andrew's.

There was another Murphy riot at Shields on Friday. The military were called out.

Among the deaths recorded this week are the Earl of Wicklow, Lord Leonfield, Sir F. Shelley, Sir J. T. Selwin, Sir H. M. J. W. Jervis, Sir G. Chetwynd, Sir J. H. d'Oyley, Admiral Grenfell, Lieut. Gen. Howden, Lieut. Col. J. Keats, Major Sitwell (Bengal Staff Corps), and Hon. J. P. Ward, late Bengal Civil Service.

Mr. Bright, in the House: "The defence I have often heard in this House and often seen in the public press is that the Irish Church is a Church to do what it can to convert Catholics to Protestantism, and what the late Home Secretary said was this—it was to hold out the lamp or light of the Reformation in the dark places of Ireland. (Cheers.) Well, then, I say that if the Established Church of Ireland had a pretence for its existence, it is this—that it shall do something to bring over the people of Ireland to the Protestant religion, and, secondly, that it shall help to unite Ireland with Great Britain in a friendly and permanent union. (Cheers.) Has it been a success or a failure? I ask the hon. member for the county of Londonderry. I put my question to him because I know he has some sympathy for the sufferings of Ireland, if not for the remedy we propose. I ask him whether the Irish Church has been successful or has proved a failure. (Hear, hear.) He will say as I shall say and as no man will deny, that history in all its saddest pages has not a more complete failure than that of the Irish Church. (Cheers.) Is it not known perfectly to all of us that Ireland is

more Catholic at this moment than it ever was before? (Cheers.) And what I think much worse than that, Ireland is more Roman than any other Catholic country probably in Europe (cheers); what is more, from Ireland has come to England whatever there is of power that belongs to the Papal system in this country (cheers); and from Ireland has overflowed and settled on the continent of America a very great and powerful Catholic interest; and therefore, as far as it is concerned, it seems to me that no failure could be more complete. (Cheers.) I have said many years ago—I repeat it now—that by the policy England has pursued in Ireland we have made Catholicism not a faith only to which the people cling with a desperate and heroic tenacity, but we have made it a patriotism for which multitudes of her children are willing to suffer, and if necessary even to die.

"The Catholic Church in Ireland is not now discontented because it is not endowed, but because a smaller and in numbers an insignificant Church is established there, not by the power and consent of Irishmen, but by the power and will of the Imperial Parliament. (Cheers.) And to this small and comparatively insignificant Church has been handed over all the ecclesiastical revenues which belonged in ancient times and which now justly belong to the whole of the Irish nation. ('No, no!' and cheers.) But some hon. gentlemen opposite have a great feeling for the congregations. So have I. (Hear.) I think that the congregations have a right to excite the sympathy of Parliament. But I have seen other congregations and how they have emerged from their difficulties. In 1843 nearly 500 ministers of the Church of Scotland, not waiting for an Act of Parliament to disendow them, walked out of their manse. They left many charming residences and many nice churches, and they quitted the homes in which they had spent many of the happiest years of their lives. They went out as a Church absolutely naked. (Hear, hear.) There was not a church left for them, nor a glebe house, nor a curtilage, nor a commutation (a laugh), nor, I will be bound to say, with a single good wish or 'God bless you' from any man on that side of the House. (Hear, hear.) Do not tell us that your Irish Protestant congregations are feebler or worse than the congregations in Scotland. What have they done since in Scotland? It may be told in a sentence, although it would take weeks to survey it all. They have built 900 churches, not less than 650 manse for the residence of their ministers, 500 schools, three Theological Colleges, and two training institutions. And during the last three years—I have not seen the accounts further back—they have raised on average by voluntary subscription of their members not less than £37,000 per annum. And during the 25 years that have elapsed since those 500 ministers walked out of the Established Church, their congregations have voluntarily contributed a sum exceeding £8,000,000 sterling. (Cheers.) And yet the learned member for Dublin University has the courage to say in the presence of many members of the Nonconformist body that the ministers of the voluntary churches are rather of a low class ('Hear' and laughter)—that they are not high born. As to being high born, I think the prophets of old were many of them graziers. The apostles were fishermen and handicraftsmen. (Hear, hear.) It was a religion, we are told, to which 'not many noble and not many mighty were called.' (Cheers.) It may be that in this age and in this country the light of the Reformation and of Christianity may be carried through the land by men of humble birth with just as much success as may attend a man who is born in a great mansion or palace. (Hear, hear.) The right hon. gentleman, the member for Bucks argued very much in favour of the Established Church on the ground that there ought to be some place into which people could get who would not readily be admitted anywhere else. (Cheers and laughter.) The fact is that what the right hon. gentleman wants is this, that we should have an Established Church which has no discipline, and that any one who would live up to what may be called a gentlemanly conformity to it may pass through the world as a very satisfactory sort of Christian. (A laugh.) Sir, these are arguments that I should be ashamed to use. (Hear, hear.) If I were a Churchman I would either find better arguments or keep silence, and if I were forced to keep silence I should be obliged to give up believing that the Church was much better than the

Nonconformist body. My opinion is that hon. gentlemen opposite do a great injustice to the Protestants of Ireland. Is there any reason why in the north of Ireland the Presbyterians should be any less liberal or energetic than their countrymen of the Free Church of Scotland? And if they are equal to the Scotch why should the Episcopal Protestants of Ireland, when they are free from the trammels of the State be less active or successful than their neighbours the Presbyterians of Ireland, and their other co-religionists, the Presbyterians of Scotland?"

The Duke of Argyll laid the memorial stone of the Camden Road Presbyterian Church on March 24, in the presence of Mr. Hugh M. Matheson, the Rev. Dr. Chalmers, and other gentlemen. The new church is situate on the Camden Park Road, and the Rev. W. Dinwiddie, LL. B., will be its minister.

By the flooding of the Brierley-Hill Colliery, ten men and three boys were imprisoned in the pit for 120 hours, yet, wonderful to relate, they were all got out alive.

"Another man named Hanley states that during the time that they were in the pit they often had prayer meetings, and they were on their knees when the first shout of their deliverers was heard. He says they had previously abandoned all hope, and were preparing for death. They had given themselves up when that welcome shout greeted their ears. In possession of one of the recently imprisoned men is a bit of paper, on which he had written as follows:—'Dear wife and children,—I am going to leave you, but let God's promise be a husband to the widow and a father to the fatherless children. Good-bye, and may God bless you.' In the tobacco-box of another man was this:—'Dear wives, we are singing and praying while we are dying. Tell my brothers and sisters to follow God more than I ever did. I wrote this on Wednesday night, about a quarter past six o'clock. Dear parents, prepare to meet me in heaven.' It appears they ascertained the time of day by feeling the fingers of a watch; and the last party, like the other, kept life by lying at the water's edge, and breathing in the air which was sent them each time the 'tank' caused a ripple."

The *Tablet* states that the Duke of Norfolk, the Earl of Denbigh, Lord Petre, and other noblemen and gentlemen, have formed a committee to raise funds for the purpose of defraying the enormous expenses incurred by Mrs. Starr and Mrs. Kennedy in defending themselves in the action brought by Miss Saurin against them.

The Court of Appeal in Naples, have decided that the marriage of Priests is not illegal.

The Prussian journals state that a Protestant jubilee is to be held next autumn at Berlin, as a sort of counterpoise to the council to assemble at Rome.

MONDAY,—APRIL 19.

—The whole of Sir Richard Temple's Loan has been taken up at 89 and upwards.

—*Christian Times*: "Mr. Heggate's 'Manual,' a book of devotion, chiefly intended for the poor, circulates by thousands, we are told, in agricultural districts. Its one object is to make the labourer—low enough already—a mere tool in the hands of the priest. The poor peasant is told that, as he has not much time for reading, his books should be selected for him by his clergyman. 'He should never buy the tracts and cheap prints which are hawked about. The one-half of them is bad, and the other half useless! Nor should he read the newspapers, which only trouble and deceive him, unless there is some great news, like a battle, or a shipwreck, or a fire.' Should the poor man be inclined to read his Bible, he ought to remember that 'the Church is the judge of the meaning of Scripture; if men follow their own judgments in reading Scripture, there will be as many religions, or rather errors, as there are chapters.' They must, of course, hear the Church! If the labourer has any great and grievous sins upon his soul, then he is admonished to 'confess to God's minister, for so thou confessest to God. Thou shalt be absolved. The priest shall lay his hand upon thee, and thou shalt be forgiven by God himself, who looseth men from their sins by His priests.' This is the kind of teaching which labourers by thousands are receiving from professed ministers of the English Church; and if Ritualists reach their own ideal, it will not be long before the English peasant will be as slavishly subject to his 'clergyman' as ever Irishman was to his priest."

"The Rev. Dr. Cumming delivered a lecture on Friday evening in the Scotch National Church, Crown-court, Covent Garden, on the nature and rules of convent life. After some introductory remarks, he proceeded to place the suicide, the nun, and the monk on the same level, in the respect that each, from various reasons, sought to hide themselves from the world and its turmoils. A convent was a place where no man was allowed to visit except the priest who received confession. There were 240 convents and 30 monasteries in England, and from 7,000 to 10,000 nuns shut up in these prisons. The Queen could send her inspectors to any of our lunatic asylums to see that justice was done, but to those convents where these ladies were shut up no official dared to enter to inform the world what was going on; and it was said, rather than submit to lay inspection the Roman Catholics would sweep every convent from the land. But, argued the rev. doctor, if they were such abodes of bliss, so fragrant with virtue, surely their conductors would court visits from the inspector, that he might tell the world of the joys of the inmates, and induce others to enter. He was afraid there were numbers of ladies being trained for convents by the Ritualists and others. But he would ask such if it were not better even to be living under a bad husband in their own home than in a convent under such as Mrs. Starr. If children were a nuisance, so was locking the floor. Was woman fit to be trusted with such autocratic power as the mother superior? Was it an expedient thing for 20 or 30 women to be shut up together from the world, never to see a newspaper, and lead entirely a monotonous life? Such a life was alike unnatural as useless, and to his (the lecturer's) mind there was more Christianity in a mother's apron than in the nun's veil."

—*Friend of India*: "Assistant-Surgeon Myers of the Coldstream Guards has recently brought to the notice of the medical profession, and especially of the Pathological Society, his views of the present clothing and accoutrements in connection with the great prevalence of disease of the heart, &c., in the army. On Tuesday evening last, March 16, he exhibited two sergeants of his regiment with a typical form (in his opinion) of heart affections, illustrative of his views, and as they were otherwise in sound health and never had had rheumatic fever or other affections in a severe form, many members present appeared to agree with him. The following is a summary of his remarks:—That the greater extent (proved by statistics) of this disease in the Army than in the Navy and civil population, is due to mechanical obstruction to the proper flow of the blood through the main artery, the aorta, into its smaller branches owing to constrictions round the chest, arms and waist, by the tunic and accoutrements, and, most important of all, round the neck by the tunic collar, which, fastened by one large hook about the bony wall of the chest, presses very much upon it, and especially when the soldier is fully equipped and undergoing exertion. The effect of these constrictions is, that the heart, having constantly to use increased force to propel the normal column of blood through these contracted channels, becomes ultimately diseased, and the aorta also, being abnormally distended by the blood checked in its course, occasionally gives way, and thus many aneurisms are formed."

—A shooting party in Central India have killed eight tigers.

—*Times of India*: "We are sorry to learn from Indore, that cholera pervades the greater part of the town causing a panic amongst the inhabitants. Holkar, instead of making proper conservancy arrangements, issued lately the following absurd orders. All the bazaars and streets were ordered to be closed; in the houses no fire was to be lighted, no grain of any sort ground, nor any bunniah to weigh anything. No person was to carry one gurrha of water above the other, nor one basket upon another on his head. Every person having occasion to go out of the city was to go by one road, over the roadway of which a rope extended, under this every one was to pass, returning by another street across which a similar rope was stretched. Besides this, each resident was to place five gurrhas of water at his door, under a penalty of Rs 5! It was hoped that by doing this, the god who particularly watches over Holkar's palace would be propitiated."

—Mr. Beecherdas Ambaldas of Ahmedabad has given £500 in aid of workshops for the blind in Liverpool.

—*Oberland Mail*: "For a fortnight past a remarkable work has been going on among the fishers of Aberdeen. During the last week numbers of strong men, young and old, have been prostrate, and have declared they saw visions—they, meanwhile, crying out to the Lord to have mercy upon them. Some have cried out that they see departed relatives in heaven, and reply to the beckonings of those relatives that they are coming. Their eyes are fixed, their lips quiver, and they lie on the ground, their limbs being quite rigid and motionless. This is declared by the converted fishermen to be the genuine work of the Spirit. The revival work still continues. The fishermen did not put to sea for a fortnight, and they have not been sleeping or eating with regularity."

—*Indian Church News*: Ootacamund: "The gentleman who preached to us this morning knows nothing of the Pope. I, however, have the honour of some personal knowledge of him, and can testify, that a purer-minded, a more Catholic and loving-hearted, and a humbler-disposed man, Nobleman, Prince or Priest, does not at this moment breathe."

This correspondent not only knows the Pope but, what is much more remarkable, he is intimately acquainted with all that breathe.

TUESDAY,—APRIL 20.

—The following curious story is told by a writer in the *Calcutta Christian Intelligencer*:

"A Chinese of some influence had a sick son. He made costly offerings to a certain god with a view to his child's recovery. All was in vain—the child died. Hereupon the father filed a bill in court, charging the god with a breach of contract. The case was duly tried. This idol was brought into Court. The father pleaded that he had done every thing that the ritual required of him in order to propitiate the deity; but, through some strange perversity or inability, the god had failed to perform his part of the contract. The poor god had no way of rebutting the evidence. Judgment was accordingly given against him, and he was forthwith expelled the province!"

—Dr. Mouat, in a lecture on Crime and Criminals, the other day at Calcutta, pointed out the necessity of a "Prisoners' Fund" to help convicts when liberated from jail.

—*Indian Mirror*: "That caste is a human institution there can be no question. But we hope that Dr. Wilson will succeed in discovering texts from ancient Sanscrit writings that the entire Hindu race belonged to one great family; that caste was of very recent origin. He shall then have rendered a service to the cause of progress the utility of which at the present moment cannot be adequately estimated."

—There were 200,000 pilgrims at the Hurdwar fair this year. Lord Mayo was present.

—*Bombay Gazette*:—"A telegram was yesterday received in Bombay stating the Secretary of State had decided that the original plan of the Bombay and Baroda Railway was to be carried out, so that it is now settled that the terminus of that railway will be at Colaba."

"It is said that the lately-widowed Marchioness of Hastings is engaged to the young Marquis of Worcester, eldest son of the Duke of Beaufort. The fair and famous lady has a jointure of £6,000 per annum."

—*Times of India*: "Every year about fifty Civil Service appointments are allotted to the prize-takers in England. Would it be very hard if a certain limited number of these were allotted absolutely to India, not exclusively to Hindoos or Orientals proper, but to all Indian-born competitors who desired to come forward and could prove that their moral antecedents were satisfactory? Would it be very hard if as a preliminary measure, ten of these posts were thus annually reserved for India?"

"Though the first sod of the Punjab Northern (State) Railway has not yet been cut, we are told that the staff and establishments, who are perforce doing nothing, have to be maintained at a cost of something like a lakh of rupees per month."

—There were 1,348 deaths by cholera, in Calcutta, in the first quarter of this year, out of 3,596 from all causes.

WEDNESDAY,—APRIL 21.

—The Barque Atlanta, 420 tons, left Bombay for Bushire on Sunday last with 32 passengers and a crew of 30. She had been just repaired and newly coppered. The pilot left at 3½ p.m.; she began to leak at 7½, and after some hours found

ered in 7 fathoms of water. About 18 persons perished.

—Rain formerly fell for about five or six days only in the year in the Delta of Egypt. But Mehemet Ali having planted twenty millions of trees in those districts, the annual average has now (it is said) increased to forty days.

—A sergeant of the Royal Artillery at Agra, while in a state of *delirium tremens*, thrust the crooked end of a punkah cane down his throat and so injured his internal organs in the cavity of the chest that death ensued almost immediately.

This is the third case of suicide among European soldiers we have seen reported within a fortnight.

—*Delhi Gazette*: "Mrs. Bathoe, widow of the late Mr. Charles Gubbins Bathoe, of the Bengal Civil Service, formerly Magistrate and Collector of Delhi, has assigned the sum of eleven thousand rupees for the purpose of founding a scholarship to be attached to the Government College of Delhi, and called the 'Gubbins scholarship,' in memory of her late husband, Gubbins being the name he is known by at Delhi."

—The *Times*, on the Natal dispute: "There never was a dispute in which it was so difficult to sympathize with either of the parties. Dr. Colenso has committed himself to such extravagant opinions, that it is impossible not to make great allowances for the vehemence with which he has been attacked. It is, no doubt, a scandal to the Church that he should be able to maintain his position within it; and there is but one scandal greater, which is that he should be forced out by illegal means. On the other hand, it appears to be the Bishop of Capetown's peculiar function to afford this greater scandal."

THURSDAY, — APRIL 22.

—The *China Mail* has come triumphantly through a persecution instituted by the "Crown" at the instance of a foreign power, because of its having made a vigorous and persistent stand against certain features of the coolie trade. The Chief Justice, to his great honour, has given judgment for the *China Mail*, "with all costs."

FRIDAY, — APRIL 23.

• *Madras Mail*: "The 'little bill' for the repair of the mischief done to the Madras Pier by that little barque the *St. Bernard* ten months ago is stated at Rs. 2,87,424, and doubtless 3 lacs will be expended ere the business is over."

—Death last week, 439. By Small-pox, 109.

—*Cape Argus*: "A correspondent, writing from George, says: 'We have just received intelligence that the bush fires which have been raging here and elsewhere for the last month have found their way to the magnificent farms Forest Hall, belonging to the Hon. Barrington of Knysna, Westford, belonging to B. H. Darnell, Esq., and Eastford, lately published by the Bishop, all of which, it is reported, are completely destroyed and the houses, &c. burnt to the ground. Several other large farms, Barnard's, Gerber's, &c., between this and Knysna, are completely destroyed, the people saving their lives by rushing into the river, up to the banks of which the fire reached. One very rich old farmer (H. Barnard) had only time to drag his box with some thousands of sovereigns, &c., in it, to the river, and throwing himself and box into the river stood up to his chest in water for an hour or more, barely escaping being burnt to death by the long rushes, &c., growing on the water's edge, and which the fire completely destroyed. The George and Knysna forests are very extensive (hundreds of miles in extent), and Heaven knows where the fire will end.'"

—H. E. the Governor has gone to Mahabaleshwar.

TELEGRAPHIC NEWS.

London, 14th April.—Mr. Weguelin has been unseated for Youghal by the Court of Common Pleas.—The South Durham election petition has been withdrawn.—Marshal Niel has announced that those furloughed soldiers, who were recently ordered to join their regiments, will be dismissed after inspection.—The Emperor Napoleon has written a letter to Mr. Rouher, proposing to commemorate the centenary of his uncle, by increasing the annuities of the soldiers of the first Empire, thereby reawakening great historical recollections.—A Spanish Loan of 10 million pounds has been negotiated with the Paris Banks.

16th.—In the House of Commons last night Mr.

Newdegate's motion to reject the Irish Church Bill was not supported by Mr. Disraeli, and was rejected after a noisy debate by 355 against 229 votes. The House subsequently went into Committee.—The West Riding election petition has been abandoned.—The Northallerton election has been confirmed.—From Spain it is announced that the Cortes have adopted the first paragraph of the Constitution, deferring their decision as to the form of government to a more opportune moment.—The Italian Government have presented a Bill to the Chambers for the reorganization of the Army. The maximum strength would be 620,000 and the active strength 400,000 men.—The negotiations between France and Belgium make little progress, and the proposals of Belgium have been declared unacceptable.

17th.—The House of Commons last night rejected Mr. Disraeli's amendment to omit Clause 2 of the Irish Church Bill by 344 against 221 votes.—Mr. Crawford has been elected Governor of the Bank of England.—The North German Parliament has adopted the motion in favour of a responsible Federal Ministry, notwithstanding the opposition of Count Bismark.—A serious riot has occurred near Mons, in Belgium, where stones were thrown at trains coming from France.

19th.—Dr. Livingston is reported to have arrived at Zanzibar in January, and to be coming home via Suez.—The Hastings election petition has been dismissed.—The Bombay mail of the 27th ultimo was delivered in London to-day.—The Spanish Government is sending all its available ships to Cuba, as it is feared the present squadron may prove insufficient to retain possession of the Island.—At the Conference of the French and Belgian Ministry, M. Rouher declared that France cannot modify her views on the Railway question.

20th. Mr. Disraeli was absent from the House of Commons last night owing to indisposition.—An Amendment proposing that the Commissioners (in whom the property of the Irish Church is to be vested) should enter upon their functions for the first time in 1872 was rejected.—The 12th and 14th clauses of the Bill were adopted. The 13th clause disqualifies Irish Bishops from sitting in the House of Lords.—The *Etiole Belge* of to-day expects that the negotiations in Paris for the settlement of the Railway question will lead to no result at present.—Fresh strikes have occurred in Belgium, and serious disturbances are apprehended.—The Spanish Budget has been presented to the Cortes.—The Revenue for the year is estimated at 2,141 million reals. The monopoly on salt is to be abolished from January 1870, and that on tobacco from July in the same year.—The Floating Debt is to be limited to 603 million.—Prohibitory duties are to be removed, and three reals categories of duties are to be established ranging to 35 per cent.—In the House of Lords last night the Duke of Argyll introduced the Government of India Bill.—Replying to some recent observations of the Marquis of Salisbury, he said that the Home Council did not possess a veto on the measures of the Secretary of State in financial matters, but that it was nevertheless necessary that the Council should be strongly constituted. The Duke proposed to abolish the life tenure of members and to substitute for it a term of 10 years, power being given to the Secretary of State to re-appoint members for five years. Their salary would remain unchanged, and only present members would be eligible for a pension of £500.—The Marquis of Salisbury then rose to express his satisfaction at the explanation furnished by the Duke of Argyll, and advocated (the appointment of) members of Council by the Crown.—He doubted, however, whether the conditions of membership would secure efficiency.—Viscount Halifax (Sir Charles Wood) said that he did not apprehend any difficulty in securing men fit for the office.—Lord Lyveden thought that the Council was too numerous. He also asked whether the Indian Government had in any way implied a guarantee of maintenance to the present sovereign of Afghanistan. The Duke of Argyll replied that Earl Mayo had entirely adhered to the principle of non-intervention, and as regarded the Council of India, he maintained that it was necessary it should consist of numerous members.—Baron Lawrence, who was warmly cheered, said he approved of a Bill in favour of an increased number of members in the Council, and urged that provisions should be granted. With regard to Afghanistan, he earnestly repudiated the notion that danger was being compromised by the subsidy

paid to the Ameer, and he vindicated his own policy which, he said, Earl Mayo had continued.—Sir Roderick Murchison contradicts the reported arrival of Dr. Livingstone at Zanzibar.

Washington, 19th.—Eight steamers, carrying 77 guns, have been ordered to reinforce the West Indian Squadron.

Miscellany.

—Report of the Meth. Episc. Mission in Northern India; Roy Bareilly Station: "It was mentioned in the last report that a young pundit, named Isá Dás had been received into the church by baptism; thus far his conduct has been circumspect, and he having been licensed to exhort, has become an efficient bazar speaker. When Isá Dás determined to become a Christian, he had to 'forsake wife and mother and all, for Christ's sake and the gospel's.' They thought of him as one dead to them. The law in India provides that if one become a Christian, and his companion refuse to live with him, he can call her to court, to see whether she will change her mind or not; and if she continue to refuse to be his companion for more than a year, he can get a divorce. Isá Dás's wife not only refused to live with him, but he could not even get to see her; so after waiting fourteen months, believing that if he could have an interview with her he could persuade her to cast in her lot with him, he had her summoned to court; but when her father saw the expense and trouble he was about to be put to on her account, and not knowing how it might result, he turned her out; so she went to her husband's mother, whence she arrived in Roy Bareilly in time to be reconciled to her husband before the case was called up in court. Since then she has been baptized and called *Chambeli* (Jasmine), and seems a faithful and promising convert. This has been a joy to the little churches here: for when a high caste man becomes a Christian, he literally forsakes 'house and brethren and sisters and father and mother and wife and children and lands for Christ's sake and the gospel's.'"

Gondah: "Preaching in the Gondah bazar has been regularly carried on during the year by the Missionary, or his Native helpers. Large crowds of city people and villagers have collected round the preacher's stand, and have, almost without exception, listened attentively and respectfully to the exposition of the good news that 'Jesus Christ came into the world to save sinners,' and therefore to save them. In this blessed work Rajab Ali and Didar Masih have been most earnest and faithful. At times, during the year, this work has been lifted out of its usual course by the presence of a fanatical Musalmán khatib, or preacher, from Faizabad. This, however, has done good; as it has enabled us to show the difference between the soul-destroying, sensual, and God-dishonoring religion of a false prophet, and the sin-destroying, peace-giving religion of Him in 'whom dwelt all the fullness of the Godhead bodily,'—and who, by his example of perfect purity, his teachings of peace and good-will to man, and glory to the eternal Creator, and his atoning sacrifice on the cross, has proved himself to be the only 'Way, the Truth and the Life.' These controversies have originated one or two useful tracts, written by Rajab Ali, which have been printed and published, and which are now doing a good work. This Mahammadan preacher is an intelligent good looking man, about 35 years of age, of the Sunni, or orthodox sect. He is an eloquent speaker, and has great influence among his co-religionists; carrying the 'Qurán' and the New Testament in his wallet, he goes all over Oudh, preaching a regular jibád, or religious war. The burden of his preaching is that all Christians are kafirs, and that—'Yaukum Waikum Walladin,' i. e. spread your religion by the sword,—is the only true doctrine."

"The great melá of the year, in the district, was the Deví Páthan. It is held at Tulispáran on the borders of the Nipaul jungles, about forty miles from Gondah, and near five miles from the Nipaul hills. This melá is very popular, and people from all parts of Oudh attend it. The three points of attraction—the melá are the temple of the Deví, a Musalmán's tomb, and a large pukka tank. Before the temple a goat, a sheep or a buffalo are offered up every minute from sunrise to sunset of every day for over a week. In front of the tomb a sucking pig has its brains dashed out, and its quivering, bleeding body carried in to have its blood dropped over the grave of Izzat, the supposed lover of the Deví, and convert to Hinduism. This takes place every moment during the day for as long as the melá lasts. The missionary, one evening,

counted over more than 500 of these sacrificed pigs lying outside the tomb, and selling at a pice each. The tank is crowded from morning till night with the blood-stained worshippers and priests offering flowers, fruit, and grain to gods that exist not save in the 'vain imagination' of these heathens. The temple and tomb are situated on a rising piece of ground, and in a dense gloomy grove of bamboo and tamarind trees. On the first day of the mela we stood up under the out-spreading branches of one of the latter, and witnessed a scene that made our very hearts sick within us. To our left the Musalman tomb before which stood the blood-splashed priests giving the sign to strike the blow, and taking the pice from the devotee he rushes in with the stricken victim; the rows of men each holding a squeaking pig by the hind legs waiting for his turn to come; and the fast-repeating sounds of the cruel hard dull heavy thumps, as the head of the wretched animal is dashed on the stone outside the tomb. To our right the temple of the gory goddess, in front of which stand the butcher priests, one seizing a goat by the hind legs, another by the two ears, while a third, with a short-bladed heavy knife severs with a blow the head from the body; men rushing into the temple with the bleeding heads; streams of people returning with headless trunks; the ground on which we stand stained, and the air we breathe tainted, and the crowd assembled round us spotted and the tomb and idol deluged with blood, blood! Never did we open the Word of the blessed and long-suffering God with more profound emotions; never did words thrill our souls with deeper feelings than those we uttered in the hearing of over three hundred persons—'Without the shedding of blood there can be no remission of sin,'—and, 'It is not possible that the blood of bulls and of goats should wash away sin.' 'The blood of Jesus Christ cleanseth from all sin.' Never before had a Missionary stood up in that dark dismal place, and uttered such saving truths—years ago it would have been death for him to have preached there—and never before had their ears drunk in, and their eyes glistened, and their hearts been moved by such a loving invitation from the throne of heaven, 'Come unto me, all ye that labour and are heavy laden, and I will give you rest.' Blessed Jesus! We thank thee for these words. We remained a week at this mela, preaching generally twice a day. Some fruit has already been seen; but eternity, I believe, will reveal much more."

—Moradabad: "A new work has recently been opened at Bahrampore, a village about twelve miles north-west of Moradabad. A considerable number of Mazbi Sikhs reside in the village and its vicinity, many of whom have Christian relatives in Moradabad. Through these they gained some knowledge of Christianity, and during the latter part of the year several of them applied to the Missionary for baptism. Early in December five families were baptized, and a large number of names were enrolled as inquirers. A Native helper has been sent to the village, and a school will be opened among them, regular services conducted, and instruction given in the villages."

—The Rev. J. D. Simmons, C. M. S., amivelly, Tinnevely, reports in the C. M. S. Record: "In 1843 had any one visited the spot now so well known as Pannivelei Mission Station, the sphere of labour of the devoted late J. J. Tucker, he would have found a plot of palmyra trees upon a bed of sand. In that year Mr. Tucker took up his abode in the village of Pannivelei. The little room in which he and Mrs. Tucker lived for several months still exists. It is 18 feet long, 12 feet wide, and its mud walls are 9 feet high. It is now occupied by the Village School. From that time to this I suppose that not less than twenty children have received daily instruction from God's word in this little room. How many lambs have been gathered into Christ's fold we shall know more fully hereafter. Some perhaps will ask why should not the Missionary always live in so humble and inexpensive a dwelling? I would say let Mr. Tucker's experience give the answer. After a short residence in the little room, he was seriously ill, which illness arose from the great heat of so small a dwelling. This experience taught Mr. Tucker to build what we now find at Pannivelei, viz., a small detached bungalow, thatched with oleis. This was occupied by Mr. and Mrs. Tucker until the more substantial bungalow, built of brick and mortar, and tiled, was finished. The large bungalow furnished a healthy and comfortable residence for the Missionary and family, whilst the little detached one is most useful as a Dispensary of medicine both for bodies and souls. In this also the Missionary meets the Mission agents weekly and

monthly, and transacts his daily duties when not out in the district.

"The visitor would first be attracted by the pretty and well built church, capable of holding 12 or 15 hundred people. In this a congregation of 500 or 600 worship on Sundays. I should mention that about one-third of the expense of building the Church was borne by Mr. Tucker himself. In the compound there is another building of considerable attraction. It is the Girls' Boarding School. The Marquis of Westminster gave 1,000 Rupees towards its erection. This new school-room was opened for use only a few days before Mr. Tucker left, never to return again. There are now 46 girls learning in it. The object of this school is to train up young women, who being well taught in God's Holy Word, and the elements of a general education, are fitted to become the wives of Catechists and Schoolmasters, and to fill a respectable position in native Christian Society. To the east of the Church there is another school-room. It is only built of mud and thatched oleis, palmyra leaves. But let no one despise it for all that. For many years from 40 to 60 native girls have been taught the best of all knowledge in it. Instances could be given of those who have found the 'pearl of great price' in this School."

PASSENGERS SAILED.

Per *Ellora*, 17th:

For *Marseilles*—Mr. and Mrs. E. Lushington, and 2 children, Sir Charles Sargent, Col. and Mrs. C. W. Walker and 2 children, Miss Babbington, Miss Shepherd, Surgeon Major H. Stewart, Mr. Russell, Mr. J. B. Chalmers, Master Alfred Bowen, Mr. Rowland Hamilton, Lt.-Col. A. B. Church, Mr. George Cris, Major Ryder, Lieut. W. S. Langley, and Mr. FitzRoy.

For *Southampton*—Mr. and Mrs. E. R. Thring and 3 children, Mr. and Mrs. Morris and 3 children, Mr. and Mrs. Robert Garney Moore and child, Mr. J. R. Theobald and child, Mr. S. Tomlinson and 2 children, Mr. and Mrs. Stephen Smith and 2 children, Mr. W. H. Long, Mrs. George Boyts, Mrs. Sargent and child, Mr. Alex. Dunn, General and Mrs. Lunister, Mr. T. W. Baker, Lieut. Crowley Bovey, R.A., Mr. A. T. Welsh, Mr. C. W. Joseph, Mrs. Sutherland, Mr. DeMorgan, Mr. Thomas Jones, Mr. J. Monks, Mr. Parsons, Mr. Luddy, Mr. and Mrs. Gerald Fitzgerald, Captain and Mrs. Porteous and child.

For *Suez*—Mr. R. E. Egerton, Major and Mrs. T. Waddington and 3 children, Capt. S. S. Sutcliff, Mr. Woodburn, Mr. Walter Bourne, C. Esq., Major W. Waddington, General Younghusband, Dr. J. L. Stewart, Mr. Mowhange, Mr. Gilchrist, Mr. Carraby, Lieut. Betham, Mr. Berthelot, Col. and Mrs. F. W. Anderson, Mr. W. M. Collingham, and Mr. John Andrews.

Per *Suez*, 21st:

Mr. Christian, Lieut. H. L. Walter, Rev. and Mrs. A. H. Frost, Mr. Galbraith, Surgeon-Major Brown, Captain Atkinson, Mr. Spink, Dr. J. Davies, Mr. E. Vallance, Captain Troup, Mr. J. A. Parker, Mr. William Watt, Captain Becker, Mrs. Steen, 4 children, and ayah. Dr. Whisham, Mr. and Mrs. A. B. Harrington, Lieut. Knowles, Lieut. Kemble, Mr. A. G. Maury, Mr. J. W. Lee, Mr. Carnegie, Mr. Wesley, Mr. and Mrs. A. M. P. E. de Carvalho, Mr. Lockley, Mr. Theobald, Mrs. Collett and 3 children, Mr. Stahart, Mr. Boycott, and Mr. Tanner.

PASSENGERS ARRIVED.

Per *Orontide*, 17th:

From *Southampton*—Mrs. Mackie, Mrs. Traill and child, Mr. L. Tomlinson, Mr. W. Lowe, Mr. and Mrs. Ellis, Mr. and Mrs. Impey and Mr. Mackie.

From *Marseilles*—Col. O'Connell, Mr. Potts, Mr. Chenie, Mr. St. Andre, and Mr. Brice.

From *Suez*—Mr. and Mrs. Jamieson, Mr. Staten, Mr. Gibbs, and Mr. and Mrs. Laurie.

DOMESTIC OCCURRENCES.

BIRTHS

JOHNSTON—April 22nd, at Mazagon, the wife of Mr. Henry Johnston, of a son.

ROBSON—April 7th, at the Mission Bungalow, Ajmere, the wife of the Rev. John Robson, of a daughter.

MARRIAGES.

ANDREE-LAFOND—March 29th, at the Scotch Kirk, Poona, by the Rev. J. Paton, Gerard P. G. Andree, son of the late Captain Andree, to Harriet St. John, daughter of G. J. Lafond, Esq., Agent to the Nizam of Hyderabad, and late Deputy Commissioner of Madras.

THOMAS-MORGAN—April 19th, at St. Thomas' Cathedral, by the Rev. E. H. DuBois, Mr. John Thomas, Locomotive Foreman, B. D. and C. I. Railway, Baroda, to Jane, youngest surviving daughter of Morgan Morgan, Esq., of Glamorganshire, South Wales.

DEATHS.

FELLOWS—April 16th, at Bombay, Mr. John Fellows, aged 49 years.

BIGGS—April 16th, at Bombay, Richard Biggs, eldest surviving son of the late Thomas Biggs of Manchester, aged 36 years.

KEMP—April 15th, at Curva (Sourashtra) en route from Madras to Poona, Mr. C. W. Kemp, of the Bombay Finance Office, aged 41 years.

PINTO—March 28th, at Kallabave, of fever and inflammation, Joseph Xavier Pinto, late Clerk, First Regiment Sind Horse, aged 25 years, greatly regretted.

GOMPERTZ—April 19th, at Balthasse, Shikarpore Collectorate, Upper Sind, Claude Amy Liliun, the beloved daughter of Robert Gompertz, aged ten years.

MCCARTHY—April 18th, at Calcutta, the infant son of Mr. and Mrs. McCarthy.

Advertisements.

SCOTTISH ORPHANAGE.

COLLECTIONS on behalf of the funds of the SCOTTISH ORPHANAGE will be made in the Free Church, Esplanade, to-morrow, at the morning and evening Services.
Bombay, 24th April 1869.

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Butler's Analogy and Sermons	1 12
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Child's Companion	0 12
British Messenger, ...	0 12
British Workman	0 12
Cottager and Artisan	0 12
Sunday School Teacher	0 8
Biblical Treasury	0 12
Sunshine	0 12
Bible Class Magazine	0 12
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Infant's Magazine	0 12
Children's Friend	0 12
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Kind Words	2 4
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